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## 1) Cakkhupālattheravatthu

“Manopubbaṅgamā dhammā, manoseṭṭhā  
manomayā;

Manasā ce paduṭṭhena, bhāsati vā karoti vā;  
Tato naṃ dukkhamanveti, cakkamva vahato  
pada”nti. –

*All mental phenomena have mind as their  
forerunner; they have mind as their chief; they are  
mind-made. If one speaks or acts with an evil mind  
“dukkha” follows him just as the wheel follows the  
hoof-prints of the ox that draws the cart.*

### Remember these Sentences Constructions:

- 1) Dhammā manopubbaṅgamā.
- 2) Dhammā manopubbaṅgamā honti.
- 3) Ye dhammā santi, te manopubbaṅgamā honti.

Ayaṃ dhammadesanā kattha bhāsītāti?

*Where was this discourse expounded?*

Sāvattiyaṃ. *In Sāvatti.*

Kaṃ ārabbhāti? *With reference to whom?*

Cakkhupālattheraṃ. *The elder Cakkhupāla.*

**These kinds of questions should be asked and  
answered in any discourse. Kattha? Kaṃ  
ārabbha? Kena? Kasmim vatthusamiṃ?**

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Sāvattiyaṃ kira mahāsuvaṇṇo nāma kuṭumbiko  
ahosi aḍḍho mahaddhano mahābhogo aputtako.

*It is said. There is a millionaire in Sāvatti named  
Mahāsuvaṇṇa, who was rich, possessed of wealth,  
possessed of ample means of enjoyment, and childless.*

So ekadivasam nhānatittham nhatvā natvā  
āgacchanto

*One day, when he comes back (home) after taking  
a bath,*

antarāmagge sampannapattasākhaṃ ekaṃ  
vanappatiṃ disvā

*seeing a king of tree (a large tree) with spreading  
branches and leaves on the roadside,*

“ayaṃ mahesakkhāya devatāya pariggahito  
bhavissatī”ti

*(He) thought, “This tree must be ruled by a  
powerful spirit.”*

**If there is “...” ti, a verb should be inserted  
such as said, asked, thought, and so forth  
according to the reported speech.**

tassa heṭṭhābhāgaṃ sodhāpetvā

*cleaning the ground under it,*

pākāraparikkhepaṃ kārāpetvā

*making the wall closing around it,*

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vālukam okirāpetvā

*spreading sand (within enclosure),*

dhajapaṭākam ussāpetvā

*putting up a flag and banner,*

vanappatiṃ alaṅkaritvā

*(decorating) having decked the tree of king,*

añjalim karitvā

*lifting joined palms,*

“sace puttam vā dhītaram vā labheyyam,  
tumahākam mahāsakkāram karissāmi”ti patthanam  
katvā pakkāmi.

*“If I get a son or a daughter, I will pay you great  
honor.” Making this vow, he left.*

**This is the full sentence to be translated:**

So ekadivasam nhānatittham nhatvā natvā  
āgacchanto antarāmagge sampannapattasākham  
ekam vanappatiṃ disvā “ayam mahesakkhāya  
devatāya pariggahito bhavissatī”ti tassa  
hetthābhāgam sodhāpetvā pākāraparikkhepam  
kārāpetvā vālukam okirāpetvā dhajapaṭākam  
ussāpetvā vanappatiṃ alaṅkaritvā añjalim  
karitvā “sace puttam vā dhītaram vā  
labheyyam, tumahākam mahāsakkāram  
karissāmi”ti patthanam katvā pakkāmi.

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Athassa na cirasseva bhariyāya kucchiyaṃ  
gabbho patiṭṭhāsi.

*Now after while, his wife conceived a child in her  
womb.*

Sā gabbhassa patiṭṭhitabhāvaṃ ñatvā tassa ārocesi.

*Knowing that she had conceived (a child in her  
womb), she told/ informed him.*

So tassā gabbhassa parihāramadāsi.

*He took care of the foetus.*

Sā dasamāsaccayena puttāṃ vijāyi.

*Having elapsed ten months, she gave birth to a  
son.*

Taṃ nāmaggaṇadivase seṭṭhi attanā pālitaṃ  
vanappatiṃ nissāya laddhattā tassa **pāl**oti nāmaṃ  
akāsi.

*Since the merchant had got a son by protecting  
the tree, he named his son Pāla (Protector) in the day  
of name-giving ceremony.*

Sā aparabhāge aññampi puttāṃ labhi.

*Later (After awhile), she also conceived another  
(the second) son.*

Tassa **cūlapāl**oti nāmaṃ katvā itarassa  
**mahāpāl**oti nāmaṃ akāsi.

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*Naming him Cūḷapāla, he called the other (older son) Mahāpāla.*

**If there is itara, aññā, sesā, and aññatra in the sentence, a noun with ablative case should be inserted according to the context.**

*Te vayappatte gharabandhanena bandhiṃsu.*

*When growing up, they were bound with household life. (They got married.)*

*Aparabhāge mātāpitāro kālamakaṃsu.*

*Later, their parents passed away.*

*Sabbampi vibhavaṃ itareyeva vicāriṃsu.*

*All their wealth was administered by the other. (It was administered by their sons.)*

*Tasmiṃ samaye satthā pavattita-vara-dhammacakko anupubbenāgantvā anāthapiṇḍikena mahāseṭṭhinā catupaṇṇāsakoṭidhanaṃ vissajjetvā kārite jetavanamahāvihāre viharati mahājanaṃ saggamagge ca mokkhamagge ca patitṭhāpayamāno.*

*At that time, having set the wheel of dhamma, in the course of time (gradually), arriving at Jetavana monastery built by the wealthy merchant Anāthapiṇḍika at a cost of fifty four crores of treasure, the teacher resided there and established the multitude in the way to deva-realm and emancipation.*

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**If there are many verbs ending in tvā,  
preceding one is the cause and the succeeding  
one is the effect. They can be Participle Phrase  
or Consequential Phrase.**

Tathāgato hi mātīpakkhato asītiyā, pitīpakkhato  
asītiyāti dveasītiñātikulasahasasehi kārīte  
nigrodhamahāvihāre ekameva vassāvāsaṃ vasi,

*The Buddha spent only one rain-retreat at the  
Nigrodha monastery built by sixteen thousand  
families of his kinsmen, eighty thousands on his  
mother's side and eighty thousands on his father's  
side.*

Anāthapiṇḍikena kārīte jetavanamahāvihāre  
ekūnavāsativassāni, visākhāya sattavāsatiḷoṭi-  
dhanapariccāgena kārīte pubbārāme chabbassānīti  
dvinnam kulānam guṇamahattataṃ paṭicca sāvatthim  
nissāya pañcavāsativassāni vassāvāsaṃ vasi.

*(The Buddha) spent nineteen rain-retreats at  
Jetavana monastery erected by Anāthapiṇḍika and six  
rain-retreats at Pubbārāma monastery erected by  
Visākha at the cost of twenty seven crores. Thus the  
Buddha resided in Sāvatthi for twenty five rain-  
retreats due to the greatness of the two families.*

Anāthapiṇḍikopi visākhāpi mahāupāsikā  
nibaddham divasassa dve vāre tathāgatassa  
upaṭṭhānam gacchanti.

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*Anāthapiṇḍika and visākhā, the eminent female lay devotee, regularly go (went) twice a day to wait upon the Buddha.*

Gacchantā ca “daharasāmaṇerā no hatthe olokessantī”ti tucchahatthā na gatapubbā.

*Knowing, “Young novices expect alms-food from my hand.” They had never gone with empty hands (when going).*

### **Gacchantā & tucchahattā**

If there are two nominative cases referring to the same person or thing in the same sentence, it is a repeating kattu (subjective noun). So, one of them can denote according to the context: anādara (inspite of), hetu (because of), lakkhaṇa (Conditional), or visesana (Participle Adverb).

Purebhattaṃ gacchantā khādanīyabhojanīyādīni gahetvāva gacchanti, pacchābhattaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni.

*When going before meal, they went bringing non-staple and staple food and when going after meal, they went bringing five medicines and eight drinks (beverages).*

Nivesanesu pana tesam dvinnam dvinnam bhikkhusahassanam niccam paññattāsanāneva honti.

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*Moreover, there are always two thousands seats prepared for monks in their residences.*

Annapanabhesajjesu yo yaṃ icchatī, tassa taṃ yathicchitameva sampajjati.

*Whoever wishes food, drink, or medicine, he will obtain it, as he wishes.*

Tesu anāthapiṇḍikena ekadivasampi satthā pañhaṃ na pucchitapubbo.

*Even in a single day, Anāthapiṇḍika had never asked a question to the Buddha.*

So kira “tathāgato buddhasukhumālo khattiyasukhumālo, ‘bahūpakāro me, gahapatī’ ti mayhaṃ dhammaṃ desento kilameyyā” ti satthari adhimattasinehena pañhaṃ na pucchati.

*It is said that: “The Buddha is a delicate Buddha and a delicate prince. If the Buddha thought ‘This house-holder supports me too much,’ and preaches the Dhamma to me, he will be very tired. He thought to himself and never asked any question to the Buddha by the reason of excessive love for the Buddha.*

Satthā pana tasmim nisinnamatteyeva “ayaṃ seṭṭhi maṃ arakkhitabbaṭṭhāne rakkhati.

*But, as soon as he took his seat, the Buddha thought to himself, “This merchant protects me whom need not to be protected.”*



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Ahañhi kappasatasahassādhikāni cattāri  
asaṅkhyeyyāni alaṅkatapaṭiyattaṃ attano sīsam  
chinditvā

*For four incalculables and hundred thousand  
aeons, cutting off my gloriously adorned head,*

akkhīni uppāṭetvā

*having torn out my eyes,*

hadayamaṃsam uppāṭetvā

*having uprooted my heart's flesh,*

pāṇasamaṃ puttadāraṃ pariccajitvā

*having renounced my son and wife, dear to me as  
life,*

pāramiyo pūrento

*when fulfilling perfections,*

paresaṃ dhammadesanatthameva pūresim.

*I fulfilled it for solely preaching the Dhamma.*

**This is the full sentence to be translated:**

Ahañhi kappasatasahassādhikāni cattāri  
asaṅkhyeyyāni alaṅkatapaṭiyattaṃ attano sīsam  
chinditvā akkhīni uppāṭetvā hadayamaṃsam  
uppāṭetvā pāṇasamaṃ puttadāraṃ pariccajitvā  
pāramiyo pūrento paresaṃ dhammadesanattha-  
meva pūresim.

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Esa maṃ arakkhitabbaṭṭhāne rakkhatī”ti ekaṃ  
dhammadesanaṃ kathetiyeva.

*“This man protects me where I have no need to  
be protected.” Thinking thus, the Buddha delivers a  
sermon.*

Tadā sāvatthiyaṃ satta manussakoṭiyo vasanti.

*At that time, seventy million people lived in  
Sāvatthi.*

Tesu satthu dhammakathaṃ sutvā pañcakoṭimattā  
manussā ariyasāvakā jātā, dvekoṭimattā manussā  
puthujjanā.

*Amongst them, fifty million people, listening to  
the discourse of the Buddha, became noble disciples.  
Twenty million remained worldlings.*

Tesu ariyasāvakānaṃ dveyeva kiccāni ahesuṃ –

*Of these, the noble disciples had two duties:*

purebhattaṃ dānaṃ denti,

*before meal, they offer alms.*

pacchābhattaṃ gandhamālādihaṭṭhā  
vatthabhesajjapānakādīni gāhāpetvā  
dhammassavanatthāya gacchanti.

*After meal, bringing perfumes and garlands in  
their hands; letting (their servants) bring cloth,  
medicine, and drink; they went listening to the  
Dhamma.*

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Athekadivasam mahāpālo ariyasāvake  
gandhamālādihatthe vihāraṃ gacchante disvā

*Then, one day Mahāpāla saw (seeing) noble  
disciples going to the monastery bringing perfumes  
and garlands in their hands.*

“ayaṃ mahājano kuhiṃ gacchatī”ti pucchitvā

*Asking, “Where do these people go?”*

“dhammassavanāyā”ti sutvā

*Hearing, “To listening to the Dhamma,”*

“ahampi gamissāmī”ti

*Said he, “I will go too.”*

gantvā

*Going,*

satthāraṃ vanditvā

*paying obeisance to the Buddha,*

parisapariyante nisīdi.

*He sat down at the rear (at the last roll).*

Buddhā ca nāma dhammaṃ desentā  
saraṇasīlapabbajjādīnaṃ upanissayaṃ oloketvā  
ajjhāsayavasena dhammaṃ desenti,

*When preaching, foreseeing the supporting  
condition of moral precepts, refuges, and ordination,*

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*the Buddhas deliver the discourse according to the disposition (of the listener).*

tasmā taṃ divasaṃ sathā tassa upanissayaṃ  
oloketvā dhammaṃ desento anupubbikathaṃ kathesi.

*So, when preaching in that very day, foreseeing his (Mahāpāla's) supporting condition, the Buddha preached in orderly sequence (preaching one after another).*

Seyyathidaṃ – dānakathaṃ, sīlakathaṃ,  
saggakathaṃ, kāmānaṃ ādīnavaṃ, okāraṃ  
saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.

*What are they? The Buddha illustrated: talk of charity, morality, heavenly beings, disadvantage of sensual pleasures, degrading of sensual pleasures, impurity of sensual pleasure, and the benefit of renunciation.*

Taṃ sutvā mahāpālo kuṭumbiko cintesi –

*Listening to that, the house-holder Mahāpāla thought (thus):*

“paralokaṃ gacchantaṃ puttadhītaro vā bhātaro  
vā bhogā vā nānugacchanti,

*Neither children, nor brothers, nor wealth follow him who goes to the next existence.*

sarīraṃpi attanā saddhiṃ na gacchati,

*Even the body does not come along with oneself.*

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kiṃ me gharāvāsena pabbajissāmī”ti.

*What benefit is there for me in the house-hold life?*

So desanāpariyosāne satthāraṃ upasaṅkamtivā pabbajjaṃ yāci.

*Approaching the Buddha, he requested for ordination at the end of preaching.*

Atha naṃ satthā – “atthi te koci āpucchitabbayuttako ñātī”ti āha.

*At that time, the Buddha said to him, “Is there any relative to ask permission?”*

“Kaniṭṭhabhātā me atthi, bhante”ti.

*“I have a younger brother, Venerable Sir.” He said.*

“Tena hi taṃ āpucchāhī”ti.

*“If that so, ask permission (for ordination) from him.” The Buddha said.*

So “sādhū”ti sampañcchitvā satthāraṃ vanditvā gehaṃ gantvā kaniṭṭhaṃ pakkosāpetvā –

*Saying, “very well, Sir” paying homage to the Buddha, going back home, and summoning his younger brother and said to him.*

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“tāta, yaṃ mayhaṃ imasmim̐ gehe  
saviññāṇakampi aviññāṇakampi dhanam̐ kiñci atthi,  
sabbam̐ tam̐ tava bhāro, paṭipajjāhi na”nti.

*“My brother, any wealth that is in this house  
whether animate or inanimate. All of them is your  
burden and take the possession. (I give you all my  
possession and accept them.)”*

“Tumhe pana kiṃ karissathā”ti āha.

*“What are you going to do?” said the younger  
brother.*

“Ahaṃ satthu santike pabbajissāmī”ti.

*I will enter the order under the Buddha.*

“Kiṃ kathesi bhātika,

*“What did you say, brother?*

tvam̐ me mātari matāya mātā viya, pitari mate  
pitā viya laddho,

*I treated you like a mother when mother died and  
like a father when father died. (As if I had a mother  
and a father.)*

gehe te mahāvibhavo,

*There is great wealth in your house.*

sakkā geham̐ ajjhāvasanteheva puññāni kātum̐,  
mā evam̐ karitthā”ti.

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*It is possible to live the settled life of a householder doing meritorious deeds. Do not do so.” said the younger brother.*

“Tāta, ahaṃ satthu dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi.

*Dear brother, after listening to the discourse of the Buddha, I can no longer live the house-hold life.*

Satthārā hi atisaṇhasukhumam tilakkhaṇam āropetvā ādimajjhapariyosānakalyāṇo dhammo desito,

*The Buddha, contemplating three very subtle characteristics, delivered the discourse which is good in the beginning, middle, and end.*

na sakkā so agāramajjhe vasantena pūretuṃ, pabbajissāmi, tātā”ti.

*Dear brother, it is impossible to fulfil (it) living in the house (as a house holder). I will enter the order.*

“Bhātika, taruṇāyeva tāvattha, mahallakakāle pabbajissathā”ti.

*“My brother, you are now young. Ordain when old.”*

“Tāta, mahallakassa hi attano hatthapādāpi anassavā honti,

*Dear brother, an old man’s hands and feet are disobedient to him.*

na attano vase vattanti,

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*They will not follow his wish.*

kimaṅgaṃ pana ñātakā,

*How can relatives follow?*

svāhaṃ tava kathaṃ na karomi,

*I do not listen to you. (I do not follow your advice.)*

samaṇapaṭipattiṃyeva pūressāmi”.

*I will fulfil the only path of a recluse. (I will complete the practice of samaṇa.)*

“Jarājajjaritā honti, hatthapādā anassavā;  
Yassa so vihatatthāmo, kathaṃ dhammaṃ  
carissati”. –

*By being old, the hands and legs are  
disobedient to him. Impairing his strength,  
how will he practise the Dhamma?*

Pabbajissāmevāhaṃ, tātāti

*Dear brother, I shall be ordained anyway.*

tassa viravantasseva satthu santikaṃ gantvā

*going to the Buddha while his brother was  
crying,*

pabbajjaṃ yācitvā

*requesting for ordination,*



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laddhapabbajjūpasampado ācariyupajjhāyānaṃ  
santike pañca vassāni vasitvā

*living together with (his) teacher and preceptor  
for five years after being ordained as a novice and a  
monk,*

vuṭṭhavasso pavāretvā

*celebrating the pavāraṇā after the rain-retreat,*

satthāramupasaṅkamtivā vanditvā pucchi –

*approaching and pay homage to the Buddha,  
he asked.*

“bhante, imasmim sāsane kati dhurānī”ti?

*Venerable sir, how many duties are there in  
this teaching?*

“Ganthadhuraṃ, vipassanādhuranti dveveva  
dhurāni bhikkhū”ti.

*Bhikkhu, there are only two: the duty of study  
and the duty of vipassanā. (There are only two:  
learning and meditation.)*

“Katamaṃ pana, bhante, ganthadhuraṃ,  
katamaṃ vipassanādhura”nti?

*He asked, “What is the duty of study and what  
is the duty of vipassanā?”*

“Attano paññānurūpena ekaṃ vā dve vā nikāye  
sakalaṃ vā pana tepiṭakaṃ buddhavacanaṃ

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uggaṇhitvā tassa dhāraṇaṃ, kathaṇaṃ, vācananti  
idaṃ **ganthadhuraṃ** nāma,

*The duty of study is learning the Buddha's words one or two collections or the whole piṭaka according to one's knowledge (intellectual quality); bearing it in mind; preaching it; and teaching it. (The duty of study means .....)*

sallahukavuttino pana pantasenāsanābhīratassa  
attabhāve khayavayaṃ paṭṭhapetvā  
sātaccakiriyavasena vipassanaṃ vaḍḍhetvā  
arahattaḡgahaṇanti idaṃ **vipassanādhuraṃ** nāmā"ti.

*On the other hand, the duty of vipassanā is attaining arahantship of a bhikkhu who lives frugally and delights in a secluded monastery, establishing (the mind) on the decay and perishing of the body; and continuously developing insight. (idaṃ - this)(The duty of meditation means .....)*

“Bhante, ahaṃ mahallakakāle pabbajito  
ganthadhuraṃ pūretuṃ na sakkhissāmi,

*Venerable sir, I was ordained when old. I will not be able to fulfil the duty of study.*

vipassanādhuraṃ pana pūressāmi,  
kammaṭṭhānaṃ me kathethā"ti.

*But I will fulfil the duty of vipassanā. Please teach me meditation.*

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Athassa satthā yāva arahattaṃ kammaṭṭhānaṃ  
kathesi.

*The Buddha taught him the meditation up to  
(attaining) arahantship.*

So satthāraṃ vanditvā

*Paying homage to the Buddha,*

attanā sahaḡāmino bhikkhū pariyesanto

*when looking for accompany bhikkhus (with him),*

saṭṭhi bhikkhū labhitvā

*getting sixty bhikkhus,*

tehi saddhiṃ nikkhamitvā

*leaving together with them,*

vīsayojanasatamaggaṃ gantvā

*setting out for one hundred and twenty yojana-  
long journey,*

ekaṃ mahantaṃ paccantagāmaṃ patvā

*arriving at a large boder-village,*

tattha saparivāro piṇḍāya pāvisi.

*He entered the village for alms, accompanied by  
his retinue (of bhikkhus).*

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**This is the full sentence to be translated:**

So sathhāraṃ vanditvā attanā sahaḡāmino  
bhikkhū pariyesanto saṭṭhi bhikkhū labhitvā tehi  
saddhiṃ nikkhamitvā vīsajojanasatamaggaṃ  
gantvā ekaṃ mahantaṃ paccantaḡāmaṃ patvā  
tatta saparivāro piṇḡāya pāvisi.

Manussā vattasampanne bhikkhū disvāva

*People, seeing dutiful bhikkhus, (observing  
bhikkhus with perfect practice/ once they saw the  
bhikkhus who faithfully fulfil their duties,)*

pasannacittā āsanāni paññāpetvā

*being devoted to (them), having seats prepared,*

nisīdāpetvā

*letting (them) sit (there),*

paṇītenāhārena parivisitvā,

*serving with delicious food,*

“bhante, kuhiṃ ayyā gacchantī”ti pucchitvā

*asking, “Where are you venerable ones going?”*

“yathāphāsukaṭṭhānaṃ upāsakā”ti vutte

*when saying, “to a suitable place, Lay*

*Devotees.”*

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paṇḍitā manussā “vassāvāsaṃ senāsaṇaṃ  
pariyesanti bhadantā”ti ñatvā,

*the wise men, knowing, “The venerables are  
seeking for residence to spend vassa (rain retreat).”*

“bhante, sace ayyā imaṃ temāsaṃ idha  
vaseyyuṃ, mayaṃ saraṇesu paṭiṭṭhāya sīlāni  
gaṇheyyāmā”ti āhaṃsu.

*“Taking refuges, we will accept (observe) moral  
precepts if the venerables live here during these three  
months.” They said.*

Tepi “mayaṃ imāni kulāni nissāya  
bhavanissaraṇaṃ karissāmā”ti adhvivāsesuṃ.

*They also gave their consent, thinking:  
“Depending on these families, we will make  
ourselves escape from lives (existences).”*

Manussā tesāṃ paṭiññaṃ gahetvā  
*People, having their agreement (to live there),*  
vihāraṃ paṭijaggitvā  
*repairing the monastery,*  
rattiṭṭhānadivātṭhānāni sampādetvā adāṃsu.  
*preparing night-quarter and day-quarter,*  
*(people) offered.*

Te nibaddhaṃ tameva gāmaṃ piṇḍāya pavisanti.  
*They regularly enter that village for alms.*

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Atha ne eko vejjo upasaṅkamtivā,

*And, a physician, approaching them,*

“bhante, bahūnaṃ vasanaṭṭhāne aphāsukampi  
nāma hoti, tasmim uppanne mayhaṃ katheyyātha,  
bhesajjaṃ karissāmi”ti pavāresi.

*Invited, “Venerable sir, there is sickness where  
many people live. If sickness arises, may you inform  
me? I will prescribe the remedy for you.*

Thero vassūpanāyikadivase te bhikkhū āmantetvā  
pucchi,

*In the day of entering rain retreat the elder,  
addressing the bhikkhus, asked (this question to them).*

“āvuso, imaṃ temāsaṃ katihi iriyāpathehi  
vītināmessathā”ti?

*“Friends, in how many postures will you spend  
these three months?”*

“Catūhi, bhante”ti.

*“In four postures, venerable sir.” (They  
answered.)*

“Kiṃ panetaṃ, āvuso, patirūpaṃ, nanu  
appamattehi bhavitabbaṃ”?

*“How is this, friend? Is it proper? Should we be  
heedful?”*

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“Mayañhi dharamānakassa buddhassa santikā  
kammaṭṭhānaṃ gahetvā āgatā,

*Receiving the meditation subject from the living  
Buddha, we come.*

buddhā ca nāma na sakkā pamādena ārādhetuṃ,  
kalyāṇajjhāsayena te vo ārādhetaḃbā.

*You cannot please the Buddha by heedlessness.  
You should please him with right intention.*

Pamattassa ca nāma cattāro apāyā sakagehasadisā,  
appamattā hothāvuso”ti.

*Four woeful states are like his house for a  
heedless person. Be heedful, friend.*

“Kiṃ tumhe pana, bhante”ti?

*How about you, venerable sir?*

“Ahaṃ tīhi iriyāpathehi vītināmessāmi, piṭṭhiṃ  
na pasāressāmi, āvuso”ti.

*Friend, I will spend with three postures and not  
stretch out my back.*

“Sādhu, bhante, appamattā hothā”ti.

*Well done venerable sir, be heedful.*

Atha therassa niddaṃ anokkamantassa  
paṭhamamāse atikkante majjhimamāse sampatte  
akkhirogo uppajji.

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*Passing the month and reaching the middle month (of rain retreat), the elder who does not sleep had an eye disease.*

Chiddaghaṭato udakadhārā viya akkhīhi  
assudhārā paggharanti.

*Stream of tears trickled from his eyes like water from a broken pot.*

So sabbarattiṃ samaṇadhammaṃ katvā  
aruṇuggamane gabbhaṃ pavisitvā nisīdi.

*Doing the duty of a monk (meditating) the whole night, he entered the room and sat down when dawn arose.*

Bhikkhū bhikkhācāraṇelāya therassa santikaṃ  
gantvā, “bhikkhācāraṇelā, bhante”ti āhaṃsu.

*Bhikkhus, coming to him when it was time to go for alms-round, said to him, “Venerable sir, it is time to go for alms-round.”*

“Tena hi, āvuso, gaṇhatha pattacīvara”nti.

*If that so, friend, take bowl and robe.*

Attano pattacīvaraṃ gāhāpetvā nikkhami.

*Having his bowl and robe taken, he left (the monastery).*

Bhikkhū tassa akkhīhi assūni paggharante disvā,  
“kimetaṃ, bhante”ti pucchiṃsu.



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*Bhikkhus, seeing tear trickling from his eyes,  
asked, “How is that venerable sir?”*

“Akkhīni me, āvuso, vātā vijjhantī”ti.

*Friend, the wind hurts my eyes.*

“Nanu, bhante, vejjena pavāritamhā, tassa  
kathemā”ti.

*Are we invited by a physician (for service)  
venerable sir? We will inform him.*

“Sādhāvuso”ti te vejjassa kathayimṣu.

*“Very well friend.” They inform the physician.*

So telam pacitvā pesesi.

*Cooking ointment, he sent.*

Thero nāsāya telam āsiñcanto nisinnakova  
āsiñcitvā antogāmaṃ pāvisi.

*Just sitting when applying the ointment into the  
nose, the elder entered the village.*

Vejjo tam disvā āha –

*The physician, seeing him, said.*

“bhante, ayyassa kira akkhīni vāto vijjhatī”ti?

*Venerable sir, does the wind really hurt  
venerable one’s eyes?*

“Āma, upāsakā”ti.

*Yes, devotee.*

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“Bhante, mayā telam pacitvā pesitam, nāsāya vo telam āsitta”nti?

*Venerable sir, the ointment was sent by me. Did you apply it to your nose?*

“Āma, upāsakā”ti.

*Yes, devotee.*

“Idāni kīdisa”nti?

*How are you now?(How do you feel now?)*

“Rujjateva upāsakā”ti.

*(My eyes) still hurt, devotee.*

Vejjo “mayā ekavāreneva vūpasamanasamattham telam pahitam, kiṃ nu kho rogo na vūpasanto”ti cintetvā,

*The physician, thinking, “I sent the ointment that can cure with one dose. Why is his sickness not cured?”*

“bhante, nisīditvā vo telam āsittam, nipajjitvā”ti pucchi.

*“Venerable sir, do you apply the ointment while sitting or lying down?” asked (the physician).*

Thero tuṇhī ahosi, punappunam pucchiyamānopi na kathesi.

*The elder remained silent. Although he asked again and again, he did not say.*

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So “vihāraṃ gantvā therassa vasanaṭṭhānaṃ  
olokessāmī”ti cintetvā –

*Thinking, “Going to the elder’s residence, I will  
see it.”*

“tena hi, bhante, gacchathā”ti theramṃ vissajjetvā

*“Venerable sir, if that so, you may go”  
dismissing the elder,*

vihāraṃ gantvā

*going to the monastery,*

therassa vasanaṭṭhānaṃ olokento  
caṅkamananisīdanatṭhānameva disvā

*seeing only a walking path and a sitting place  
while inspecting the elder’s residence,*

sayanaṭṭhānaṃ adisvā,

*not seeing any sleeping place,*

“bhante, nisinnehi vo āsittaṃ, nipannehī”ti pucchi.

*Venerable sir, do you apply (the medicine) by  
sitting or lying down? He asked.*

Thero tuṇhī ahosi.

*The elder kept silent.*

“Mā, bhante, evaṃ karittha, samaṇadhammo  
nāma sarīraṃ yāpentena sakkā kātuṃ, nipajjitvā  
āsiṅcathā”ti punappunaṃ yāci.

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*He requested again and again “Venerable sir, don’t do like this. By caring for one’s body, one can perform the duties of a monk. Lying down, may you apply it?”*

“Gaccha tvam tāvāvuso, mantetvā jānissāmī”ti  
vejjaṃ uyyojesi.

*“You may go now, devotee. By consulting, I know.” The elder dismissed the physician. (manteti – discuss)*

Therassa ca tattha neva ñātī, na sālohitā atthi,  
kena saddhiṃ manteyya?

*The elder have neither a kinsmen nor blood-relatives there. With whom should he discuss?*

Karajakāyena pana saddhiṃ mantento “vadehi  
tāva, āvuso pālita, tvam kiṃ akkhīni olokessasi,  
udāhu buddhasāsanam?

*He discusses with the (sperm-and-egg-) produced-body, “Tell me, friend Pālita. Will you take care of your eyes or Buddha’s teaching?” (oleketi – look at)*

Anamataggasmiñhi saṃsāravatṭe tava  
akkhikāṇassa gaṇanā nāma natthi,

*In the unknown beginning of existence in the round of birth, there are uncountable lives as blind men.*

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anekāni pana buddhasatāni buddhasahassāni  
atītāni.

*But, many hundreds of Buddhas and many  
thousands of Buddhas have passed.*

Tesu te ekabuddhopi na pariciñño,

*You have not served for a single Buddha amongst  
them (those Buddhas).*

idāni imaṃ antovassaṃ tayo māse na  
nipajjissāmīti temāsaṃ nibaddhavīriyaṃ karissāmi.

*Now, I will constantly exert effort. I will not lie  
down for three months during this rain-retreat.*

Tasmā te cakkhūni nassantu vā bhijjantu vā,  
buddhasāsanameva dhārehi, mā cakkhūnī”ti  
bhūtakāyaṃ ovaḍanto imā gāthāyo abhāsi –

*So, whether your eyes may be blind or destroyed,  
carry on with the Buddha’s teaching, do not (take  
care of) your eyes. To admonish the body of element,  
he uttered these stanzas.*

“Cakkhūni hāyantu mamāyitāni,

Sotāni hāyantu tatheva kāyo;

Sabbampidaṃ hāyatu dehanissitaṃ,

Kim kāraṇā pālita tvaṃ pamajjasi.

\*\*\*\*\*

*May my lovely eyes perish? May my ears perish?  
Similarly may my body perish? May everything in my  
body perish? Why are you heedless, Pālita?*

“Cakkhūni jīrantu mamāyitāni,  
Sotāni jīrantu tatheva kāyo;  
Sabbampidaṃ jīratu dehanissitaṃ,  
Kiṃ kāraṇā pālita tvaṃ pamajjasi.

*May my lovely eyes decay? May my ears decay?  
Similarly may my body decay? May everything in my  
body decay? Why are you heedless, Pālita?*

“Cakkhūni bhijjantu mamāyitāni,  
Sotāni bhijjantu tatheva kāyo;  
Sabbampidaṃ bhijjatu dehanissitaṃ,  
Kiṃ kāraṇā pālita tvaṃ pamajjasī”ti.

*May my lovely eyes be destroyed? May my ears be  
destroyed? Similarly may my body be destroyed? May  
everything in my body be destroyed? Why are you  
heedless, Pālita?*

Evam tīhi gāthāhi attano ovādaṃ datvā  
*Thus, giving an admonishment to oneself with  
(these) three stanzas,*  
nisinnakova natthukammaṃ katvā  
*doing nose-treatment by sitting, (applying into  
the nose by sitting,)*

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gāmaṃ piṇḍāya pāvīsi.

*He entered the village for alms-food.*

Vejjo taṃ disvā “kiṃ, bhante, natthukammaṃ kata”nti pucchi.

*The physician, seeing him, asked, “Venerable sir, did you do applying into nose?”*

“Āma, upāsakā”ti.

*Yes, I do, devotee.*

“Kīdisaṃ, bhante”ti?

*How do you feel, venerable sir?*

“Rujjateva upāsakā”ti.

*(My eyes are) still hurt, devotee.*

“Nisīditvā vo, bhante, natthukammaṃ kataṃ, nipajjitvā”ti.

*Venerable sir, did you do applying into nose by sitting or lying down?*

Thero tuṇhī ahoṣi, punappunaṃ pucchiyamānopi na kiñci kathesi.

*The elder kept silent. Although the physician asked repeatedly, the elder did not say anything.*

Atha naṃ vejjo, “bhante, tumhe sappāyaṃ na karoṭha, ajjato paṭṭhāya ‘asukena me telaṃ pakka’nti mā vadittha, ahampi ‘mayā vo telaṃ pakka’nti na vakkhāmī”ti āha.

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*Then, the physician told him, “Venerable sir, you do it improperly. From now on do not say “The ointment was cooked for me by this man.” I will also not say, “The ointment was cooked for you by me.”*

So vejjena paccakkhāto vihāraṃ gantvā tvam  
vejjenāpi paccakkhātosī, iriyāpathaṃ mā vissajjī  
samaṇāti.

*Given up by the physician, the elder, going back to the monastery, (admonished) “You have been given up by the physician. Oh monk, do not give up the posture.”*

“Paṭikkhitto tikicchāya, vejjenāpi vivajjito;  
Niyato maccurājassa, kiṃ pālita pamajjasī”ti. –

*I have rejected the physician for the treatment. I have been rejected by the physician. I am sure for the King of Death. Why are you heedless, Pālita?*

Imāya gāthāya attānaṃ ovaditvā  
samaṇadhammaṃ akāsi.

*Admonishing oneself with this stanza, he practiced the Dhamma of a monk.*

Athassa majjhimayāme atikkante apubbaṃ  
acarimaṃ akkhīni ceva kilesā ca bhijjimsu.

*Then, passing the midnight, his eyes and defilements were destroyed simultaneously.*

So sukkhavipassako arahā hutvā gabbhaṃ  
pavisitvā nisīdi.



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*Becoming a pure-insight arahant and entering into the room, he sat down.*

Bhikkhū bhikkhācāraṇelāya āgantvā  
“bhikkhācāraṇakālo, bhante”ti āhaṃsu.

*Bhikkhus, coming at the time of going for alms-round, said, “Venerable sir, it is time to go for alms-food.”*

“Kālo, āvuso”ti?

*“Is it the time, friend?”*

“Āma, bhante”ti.

*“Yes, venerable sir.”*

“Tena hi gacchathā”ti.

*“Go if that so.”*

“Kiṃ tumhe pana, bhante”ti?

*How about you, venerable sir?*

“Akkhīni me, āvuso, parihīnānī”ti.

*My eye-sight has gone, friend.*

Te tassa akkhīni oloketvā

*Looking at the elder’s eyes,*

assupunṇanettā hutvā,

*(They) being the eyes with full of tears,*

“bhante, mā cintayittha, mayaṃ vo  
paṭijaggissāmā”ti

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*“Venerable sir, don’t worry, we will take care of you.”*

theraṃ samassāsetvā

*comforting the elder,*

kattabbayuttakaṃ vattapaṭivattaṃ katvā gāmaṃ  
piṇḍāya pavisiṃsu.

*Performing many kinds of duties they should,  
bhikkhus entered (the village) for alms-food.*

Manussā therāṃ adisvā, “bhante, amhākaṃ ayyo  
kuhi”nti pucchitvā

*Not seeing the elder, people asked, “Venerable  
sir, where is our Venerable One?”*

taṃ pavattiṃ sutvā

*hearing what happened (to him),*

yāguṃ pesetvā

*sending the porridge (for him),*

sayāṃ piṇḍapātamaḍāya gantvā

*(they themselves,) bringing food, going (to the  
monastery),*

theraṃ vanditvā

*paying homage to the elder,*

pādamūle parivattamānā roditvā,

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*rolling at the foot of the elder (on the ground),  
lamenting,*

“bhante, mayam vo paṭijaggissāma, tumhe mā  
cintayitthā”ti samassāsetvā pakkamiṃsu.

*“Venerable sir, we will take care of you. Don’t  
worry.” Comforting (the elder), they left.*

Tato paṭṭhāya nibaddham yāgubhattam  
vihārameva pesenti.

*From that time on, they regularly sent porridge  
and rice to the monastery.*

Theropi itare satṭhi bhikkhū nirantaram ovadati.

*The elder constantly admonished the other sixty  
bhikkhus.*

Te tassovāde ṭhatvā upakaṭṭhāya pavāraṇāya  
sabbeva saha paṭisambhidāhi arahattam pāpuṇiṃsu.

*Following the elder’s admonishment, all of them  
attained arahantship together with analytical  
knowledge when getting nearer the pavāraṇā (the  
formal invitation at the end of the rain-retreat).*

Te vuṭṭhavassā ca pana satthāram daṭṭhukāmā  
hutvā theramāhaṃsu, “bhante, satthāram  
daṭṭhukāmamhā”ti.

*At the end of vassa, wanting to see the Buddha,  
they said to the elder, “Venerable sir, we would like  
to see the Buddha.”*

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Thero tesam vacanam sutvā cintesi – “aham dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi,

*The elder, hearing their request, thought, “I am weak. There is also a forest haunted by non-humans (ogres) on the way.”*

mayi etehi saddhiṃ gacchante sabbe kilamissanti, bhikkhampi labhituṃ na sakkhissanti,

*“If I go together with them, all of us will be weary (of journey) and difficult to get the food.”*

ime puretarameva pesessāmī”ti.

*“I will sent them early.”*

Atha ne āha – “āvuso, tumhe purato gacchathā”ti.

*Then, the elder said to them, “Friend, you should go ahead.”*

“Tumhe pana bhante”ti?

*“How about you, Venerable sir?”*

“Aham dubbalo, antarāmagge ca amanussapariggahitā aṭavī atthi,

*“I am weak. There is also a forest haunted by non-humans (ogres) on the way.”*

mayi tumhehi saddhiṃ gacchante sabbe kilamissatha, tumhe purato gacchathā”ti.

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*“If I go together with you, all of us will be weary (of journey). You may go first.”*

“Mā, bhante, evaṃ karittha, mayaṃ tumhehi saddhiṃyeva gamissāmā”ti.

*“Venerable sir, do not so. We will go together with you.”*

“Mā vo, āvuso, evaṃ ruccittha, evaṃ sante mayhaṃ aphāsukaṃ bhavissati,

*“Friend, do not do so. If that is so, it will displease me.”*

mayhaṃ kaniṭṭho pana tumhe disvā pucchissati,

*“On seeing you, my younger brother will ask.”*

athassa mama cakkhūnaṃ parihīnabhāvaṃ āroceyyātha,

*“Then, you should tell him that I have lost my eye-sight.”*

so mayhaṃ santikaṃ kañcideva paṇiṇissati,

*“And he will send someone to me.”*

tena saddhiṃ āgacchissāmi,

*I will come together with him.*

tumhe mama vacanena dasabalañca asītimahāthere ca vandathā”ti te uyyojesi.

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*The elder, saying, “Pay homage to the possessor of ten powers (the Buddha) and eighty chief disciples by my word,” dismissed them. (Greet in my name.)*

Te theram khamāpetvā antogāmaṃ pavisiṃsu.

*Asking for forgiveness from the elder, they entered into the village.*

Manussā te disvā nisīdāpetvā bhikkhaṃ datvā  
“kiṃ, bhante, ayyānaṃ gamanākāro paññāyatī”ti?

*People, seeing, having them seated, and offering food, asked, “Venerable sir, can we know why venerable ones are leaving?”*

“Āma, upāsakā, satthāraṃ datṭhukāmaṃhā”ti.

*“Yes, Devotees, we would like to see the Buddha.”*

Te punappunaṃ yācitvā tesam  
gamanachandameva ñatvā anugantvā paridevitvā  
nivattiṃsu.

*Requesting (the bhikkhus to remain there) and knowing their firm determination (to leave), they (lay devotees) turned back, weeping.*

Tepi anupubbena jetavanaṃ gantvā

*Gradually, (they) going to Jetavana monastery,*

satthārañca asītimahāthere ca therassa vacanena  
vanditvā

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*paying homage to the Buddha and eighty chief disciples with the elder's word,*

punadivase yattha therassa kaniṭṭho vasati, taṃ  
vīthiṃ piṇḍāya pavasiṃsu.

*The next day, they entered for alms-food the street where the elder's younger brother lives.*

Kuṭumbiko te sañjānitvā nisīdāpetvā  
katapaṭisaṇthāro “bhātikatthero me, bhante, kuhi”nti  
pucchi.

*The house-holder, recognizing, having them seated, and friendly welcoming, asked, “Venerable sir, where is my elder brother?”*

Athassa te taṃ pavattiṃ ārocesuṃ.

*Then, they told him the news.*

So taṃ sutvāva tesam pādamūle parivattento  
roditvā pucchi – “idāni, bhante, kiṃ kātabba”nti?

*Hearing the news, rolling at their feet on the ground, and weeping, he asked, “Venerable sir, what should be done?” (What should I do?)*

“Thero ito kassaci āgamaṇaṃ paccāsīsatī, tassa  
gatakāle tena saddhiṃ āgamissatī”ti.

*“The elder expects someone coming from here. When someone comes, he will come back with him.”*

“Ayaṃ me, bhante, bhāgineyyo pālito nāma,  
etaṃ pesethā”ti.

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*“Venerable sir, this is my nephew, Pālita. You can send him (to the elder).”*

“Evaṃ pesetuṃ na sakkā, magge paripantho atthi, taṃ pabbājetvā pesetuṃ vaṭṭatī”ti.

*“It is impossible to send him like that. There is danger on the way. Ordaining, we should him.”*

“Evaṃ katvā pesetha, bhante”ti.

*“Do so, Venerable sir. Send him.”*

Atha naṃ pabbājetvā aḍḍhamāsamattaṃ pattacīvaraggahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā pahīṇiṃsu.

*Then, ordaining him, instructing him how hold the bowl and how to wear the robes, and telling him the way, they sent.*

So anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā, “imaṃ gāmaṃ nissāya koci ārañṇako vihāro atthī”ti pucchi.

*Gradually arriving at the village, seeing an old man at the gate-door of the village, he asked, “Is there forest monastery near this village?”*

“Atthi, bhante”ti.

*“There is, Venerable sir.”*

“Ko nāma tattha vasatī”ti?

*“Who lives there?”*



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“Pālitatthero nāma, bhante”ti.

*“The elder Pālita, Venerable sir.”*

“Maggam me ācikkhathā”ti.

*“Show me the way.” (Tell me the path.)*

“Kosi tvaṃ, bhante”ti?

*“Who are you, Venerable sir?”*

“Therassa bhāgineyyomhī”ti.

*“I am the elder’s nephew.”*

Atha naṃ gahetvā vihāraṃ nesi.

*Then, he brought and led him to the monastery.*

So theram vanditvā aḍḍhamāsamattaṃ  
vattapaṭivattaṃ katvā theram sammā paṭijaggitvā,  
“bhante, mātulakuṭumbiko me tumhākaṃ āgamaṇaṃ  
paccāsīsaṭi, etha, gacchāmā”ti āha.

*Paying homage to the elder, performing major  
and minor duties to him for a half-month, and taking  
care of the elder well, he said, “Venerable sir, my  
uncle, the hseholder, expects you coming back.”*

“Tena hi imaṃ me yaṭṭhikoṭiṃ gaṇhāhī”ti.

*“If that so, take hold of my walking stick.”*

So yaṭṭhikoṭiṃ gahetvā therena saddhiṃ  
antogāmaṃ pāvīsi.

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*Taking hold of elder's walking stick, he entered the village with the elder.*

Manussā theram nisīdāpetvā “kiṃ, bhante, gamanākāro vo paññāyatī”ti pucchimsu.

*People, having the elder seated, asked, “Venerable sir, may I know the purpose of going?”*

“Āma, upāsakā, gantvā satthāram vandissāmī”ti.

*“Yes, devotees, going back, I will pay homage to the Buddha.”*

Te nānappakārena yācitvā alabhantā theram uyyojetvā upaḍḍhapatham gantvā roditvā nivattiṃsu.

*By all means, requesting, failing (to persuade), sending the elder, and following (the elder) up to half-way, they turned back, weeping.*

Sāmaṇero theram yaṭṭhikoṭiyā ādāya gacchanto antarāmagge aṭaviyaṃ kaṭṭhanagaraṃ nāma therena upanissāya vuṭṭhapubbaṃ gāmaṃ sampāpuṇi,

*The sāmaṇera, when going, bringing the elder taking hold the walking stick, arrived at Kaṭṭhanagara village where the elder had dwelt depending on that village on the way.*

so gāmato nikkhamitvā

*coming out the village,*

araññe gītaṃ gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddaṃ sutvā sare nimittaṃ gaṇhi.

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*The novice, hearing a woman singing a song and gathering woods in the forest, took the (woman's) sound as an object. (Nimittanti ārammaṇaṃ)*

Itthisaddo viya hi añño saddo purisānaṃ  
sakalasaṃvāsa pharitvā tathātuṃ samattho nāma natthi.

*Indeed, there is no other sound like woman's sound that is able to exist, suffusing the whole body of man.*

Tenāha bhagavā –

*So, the blessed one said.*

“Nāhaṃ, bhikkhave, aññaṃ ekasaddampi  
samanupassāmi, yaṃ evaṃ purisassa cittaṃ  
pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave,  
itthisaddo”ti (a. ni. 1.2).

*“Bhikkhus, I do not know any sound that captivates the mind of man. That is the sound of woman.”*

Sāmaṇero tattha nimittaṃ gahetvā yaṭṭhikoṭiṃ  
vissajjetvā

*The novice, taking the sound as an object and letting go his hold of the elder walking-stick, said.*

“tiṭṭhatha tāva, bhante, kiccaṃ me atthī”ti

*“Wait a moment Venerable sir, I have some business.”*

tassā santikaṃ gato.

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*He went towards that woman.*

Sā taṃ disvā tuṇhī ahosi.

*The woman, seeing him, kept silent.*

So tāya saddhiṃ sīlavipattiṃ pāpuṇi.

*He got moral failure with her.*

Thero cintesi –

*The Elder thought.*

“idāneva eko gītasaddo suyvittha.

*Just now, a song was heard singing. (I heard a woman singing a song.)*

So ca kho itthiyā saddo chijji,

*The woman’s voice also disappeared.*

sāmaṇeropi cirāyati,

*the novice also spends for a long time.*

so tāya saddhiṃ sīlavipattiṃ patto bhavissatī”ti.

*He may get moral failure with that woman.*

Sopi attano kiccaṃ niṭṭhāpetvā āgantvā  
“gacchāma, bhante”ti āha.

*Finishing his (sexual) activity and coming back, he said, “Let’s go, Venerable sir.”*

Atha naṃ thero pucchi – “pāpojātosī sāmaṇerā”ti.

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*Then, the elder asked him, “Have you committed sin?”*

So tuṇhī hutvā therena punappunaṃ puṭṭhopi na kiñci kathesi.

*Keeping silent, he did not say anything although the elder asked again and again.*

Atha naṃ thero āha – “tādisena pāpena mama yatṭhikoṭiggahaṇakiccaṃ natthī”ti.

*Then, the elder said to him, “A novice with such sin should not hold the tip of my staff.”*

So saṃvegappatto kāsāyāni apānetvā gihiniyāmena paridahitvā,

*Feeling sense of urgency, removing robes, and dressing oneself in the guise of layman,*

“bhante, ahaṃ pubbe sāmaṇero, idāni panamhi gihī jāto, pabbajantopi ca svāhaṃ na saddhāya pabbajito, maggaparipanthabhayena pabbajito, etha gacchāmā”ti āha.

*He said, “Venerable sir, previously I was a novice. Now I become a layperson. I was not ordained by faith. I was ordained out of fear of danger in the path. Come and let us go.”*

“Āvuso, ghipāpopi samaṇapāpopi pāpoyeva, tvam samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi, gihī hutvā kiṃ nāma kalyāṇaṃ karissasi,

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*“An evildoer is an evildoer whether you are a novice or a lay person. Although you were a novice, you can not fulfil the morality. Being a layperson, what kinds of virtue will you do?”*

tādisena pāpena mama yaṭṭhikoṭiggahaṇakiccaṃ  
natthī”ti āha.

*The elder said, “A man with such sin should not hold the tip of my staff.”*

“Bhante, amanussupaddavo maggo, tumhe ca  
andhā aparīṇāyakā, kathaṃ idha vasissathā”ti?

*“Venerable sir, there is the danger of demon on the way. You are also blind and no guide. How will you live here?”*

Atha naṃ thero, “āvuso, tvaṃ mā evaṃ cintayi,  
idheva me nipajjitvā marantassāpi aparāparam  
parivattantassāpi tayā saddhiṃ gamanaṃ nāma  
natthī”ti vatvā imā gāthā abhāsi –

*“Do not think like that. I will never go with you whether I die right here by lying or turning round.”  
The elder saying to him addressed these verses.*

“Handāhaṃ hatacakkhusmi, kantāraddhānamāgato;  
Seyyamāno na gacchāmi, natthi bāle sahāyatā.

*“Now, I lost my eyesight. I have come to a long risky journey. Although I die, I will not go with a fool who does not have companionship (the quality of friendship).*

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“Handāhaṃ hatacakkhusmi, kantāraddhānamāgato;  
Marissāmi no gamissāmi, natthi bāle sahāyatā”ti.

*“Now, I lost my eyesight. I have come to a long risky journey. I shall die but not go with a fool who does not have companionship (the quality of friendship).”*

Taṃ sutvā itaro saṃvegajāto “bhāriyaṃ vata me  
sāhasikaṃ ananucchavikaṃ kammaṃ kata”nti bāhā  
paggayha kandanto vanasaṇḍaṃ pakkhanditvā tathā  
pakkantova ahosi.

*When hearing this, the novice was overwhelmed with remorse. He cried out, “I have hastily done a weighty and improper kamma.” (A weighty and improper kamma has hastily been done by me.) Lifting his hand, weeping, and going into the forest, he left.*

Therassāpi sīlatejena satṭhiyojanāyāmaṃ  
paññāsayojanavittatamā pannarasayojanabahalāṃ  
jayasumanapupphavaṇṇaṃ nisīdanuṭṭhahanakālesu  
onamanunnamanapakatikaṃ sakkassa devarañño  
paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi.

*By the power of the elder’s virtue, the paṇḍukambala sitting place of king of deva manifested sign of heat. The paṇḍulambala is sixty-yojana long, fifty-yojana wide, and fifty-yojana thick (high); has color of jayakusuma flower; and its ground is naturally rising up and bending down when sitting and standing up.*

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Sakko “ko nu kho maṃ tñhānā cāvetukāmo”ti  
olokento dibbena cakkhunā theram addasa.

*Thinking, “Who wishes me to vanish from this world (this place).” King Sakka, looking at the world with his divine eye, saw the elder.*

Tenāhu porāṇā –

So, the ancient teacher said:

“Sahassanetto devindo, dibbacakkhum visodhayi;  
Pāpagarahī ayam pālo, ājīvaṃ parisodhayi.

*King of Devas who has one thousand eyes purified his divine eye. This venerable Pāla, who blames anyone for his evil, purified his livelihood.*

“Sahassanetto devindo, dibbacakkhum visodhayi;  
Dhammagaruko ayam pālo, nisinno sāsane rato”ti.

*King of Devas who has one thousand eyes purified his divine eye. This venerable Pāla, who respects the Dhamma, lives delighting in Sāsana.*

Athassa etadahosi –

*Then, he thought to himself like this.*

“sacāhaṃ evarūpassa pāpagarahino  
dhammagarukassa ayyassa santikaṃ na gamissāmi,  
muddhā me sattadhā phaleyya, gamissāmi tassa  
santika”nti.

*“If I do not go to the presence of such venerable one, who blames evil-doing and respects the Dhamma,*



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*my head will break into seven pieces. I must go to the presence of him.”*

Tato –

*And then,*

“Sahassanetto devindo, devarajjasirindharo;  
Taṅkhaṇena āgantvāna, cakkhupālamupāgami”. –

*King of Devas who has one thousand eyes and is  
glory of the Deva realms, coming down at that very  
moment, approached Venerable Cakkhupāla.*

Upagantvā ca pana therassa avidūre  
padasaddamakāsi.

*Approaching nearer, he made the sound of  
food-step.*

Atha naṃ thero pucchi – “ko eso”ti?

*Then, the elder asked him, “Who is there?”*

“Ahaṃ, bhante, addhiko”ti.

*“Venerable sir, I am a traveler.”*

“Kuhim yāsi upāsakā”ti?

*“Devotee, where are you going?”*

“Sāvatthiyaṃ, bhante”ti.

*“To Sāvatthi, Venerable sir.”*

“Yāhi, āvuso”ti.

*“Go, Devotee.”*

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“Ayyo pana, bhante, kuhiṃ gamissatī”ti?

*“Venerable sir, where are you going?”*

“Ahampi tattheva gamissāmi”ti.

*“I am also going there.”*

“Tena hi ekatova gacchāma, bhante”ti.

*“If so, venerable sir, we will go together.”*

“Ahaṃ, āvuso, dubbalo, mayā saddhiṃ gacchantassa tava papañco bhavissatī”ti.

*“I am weak. It will be delay for you going together with me.”*

“Mayhaṃ accāyikaṃ natthi,

*“I am not in hurry.”*

ahampi ayyena saddhiṃ gacchanto dasasu puññakiriyavattūsu ekaṃ labhissāmi, ekatova gacchāma, bhante”ti.

*“Going together with venerable one, I will get (accumulate) one of the ten bases of meritorious deed. Venerable sir, we will go together.”*

Thero “eso sappuriso bhavissatī”ti cintetvā –  
“tena hi saddhiṃ gamissāmi, yaṭṭhikoṭiṃ gaṇha upāsakā”ti āha.

*The elder, thinking “He can be a good man,” said, “If so, we will go together. Take hold of the tip of walking-stick.”*

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Sakko tathā katvā pathaviṃ saṅkhipanto  
sāyanhasamaye jetavanam sampāpesi.

*King Sakka, doing as the elder said and  
shortening (the path of) earth, arrived at Jetavana in  
the evening.*

Thero saṅkhapaṇavādisaddam sutvā “kattheso  
saddo”ti pucchi.

*Hearing the sound of trumpets (made of a  
conch shell), drums, and others (musical instruments)  
the elder asked, “Where is this sound?” (Where does  
the sound come from?)*

“Sāvatthiyaṃ, bhante”ti.

*“In Sāvatthi, Venerable sir.*

“Pubbe mayam gamanakāle cirena gamimhā”ti.

*“When coming previously, I had to go (there)  
very long time.”*

“Ahaṃ ujumaggaṃ jānāmi, bhante”ti.

*“Venerable sir, I know the straight way.”*

Tasmiṃ khaṇe thero “nāyaṃ manusso, devatā  
bhavissatī”ti sallakkhesi.

*In that very moment, the elder recognized,  
“This man is not a human. He will be a Deva.”*

“Sahassanetto devindo, devarajjasirindharo;

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Saṅkhipitvāna taṃ maggaṃ, khippaṃ  
sāvatthimāgami”ti.

*King of Devas, who has one thousand eyes and is  
glory of the Deva realms, shortening the path, quickly  
came to Sāvatthi.*

So theram netvā therassevathāya  
kaniṭṭhakuṭumbikena kāritaṃ paṇṇasālaṃ netvā

*Bringing the elder, sending (him) to the leaf-  
roofed kuṭi built by (his) younger brother (billionar)  
for elder’s dwelling,*

phalake nisīdāpetvā piyasahāyakavaṇṇena tassa  
santikaṃ gantvā,

*letting the elder sit on the flat piece of wood,  
going to presence of the younger brother in the guise  
of a close friend,*

“samma, cūlapālā”ti pakkosi.

*“Friend Cūlapāla” he addressed.*

“Kiṃ, sammā”ti?

*“Friend, what?”*

“Therassāgatabhāvaṃ jānāsī”ti?

*“Do you know coming of the elder?”*

“Na jānāmi, kiṃ pana thero āgato”ti?

*“I don’t know. Have the elder arrived?”*

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“Āma, samma, idāni ahaṃ vihāraṃ gantvā  
theraṃ tayā kāritapaṇṇasālāya nisinnakaṃ disvā  
āgatomhī”ti vatvā pakkāmi.

*“Yes, friend. Going to the monastery and seeing  
the elder sitting in the leaf-roofed Kuṭi built by you, I  
came (here).”*

Kuṭumbikopi vihāraṃ gantvā therāṃ disvā  
pādamūle parivattanto roditvā

The billionar (the younger brother), going to the  
monastery, seeing the elder, and lamenting rolling on  
the ground,

“idaṃ disvā ahaṃ, bhante, tumhākaṃ pabbajituṃ  
nādāsi”ntiādāni vatvā

*“Seeing this, I did not allow you to be ordained”  
saying thus and so forth,*

dve dāsadārake bhujiṣṣe katvā therassa santike  
pabbājetvā

*setting two boys free and letting them ordain in  
the presence of the elder,*

“antogāmato yāgubhattādāni āharitvā therāṃ  
upaṭṭhahathā”ti paṭiyādesi.

*“Bringing porridge etc... from the village, serve  
it for the elder.” He arranged.*

Sāmaṇerā vattapaṭivattaṃ katvā therāṃ  
upaṭṭhahimsu.

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*The novices, fulfilling the major and minor duties, took care of the elder.*

Athekadivasam disāvāsino bhikkhū “satthāraṃ passissāmā”ti jetavanam āgantvā tathāgataṃ vanditvā

*Then, one day, monks from different directions (planning), “We will see the Buddha.” Coming to Jetavana and paying homage to the Buddha,*

asītimahāthere ca, vanditvā vihāracārikaṃ carantā cakkhupālattherassa vasanaṭṭhānam patvā “idampi passissāmā”ti sāyaṃ tadabhimukhā ahesuṃ.

*Paying homage to the eighty great disciples, visiting the monastery, and arriving at the dwelling of the elder Cakkhupāla, “We will see this elder too.” They approached him in the evening.*

Tasmim khane mahāmegho uṭṭhahi.

*In that moment, there was a heavy rain.*

Te “idāni atisāyanho, meghe ca uṭṭhito, pātova gantvā passissāmā”ti nivattiṃsu.

*They went bak (with the thought), “It is too late now. It also rains. Coming in the early morning, we will see him.”*

Devo paṭhamayāmaṃ vassitvā majjhimayāme vigato.

*It raining in the first watch of the night, it stopped in the middle watch of the night.*

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Thero āraddhavīriyo āciṇṇacaṅkamanano, tasmā  
pacchimayāme caṅkamanam otari.

*The elder is diligent and used to do walking  
meditation. So, he went down to the walking-path in  
the last watch of the night.*

Tadā ca pana navavuṭṭhāya bhūmiyā bahū  
indagopakā uṭṭhahimsu.

*Then, because of newly rain (wetted the earth)  
many red insects came out of earth.*

Te there caṅkamante yebhuyyena vipajjimsu.

*When the elder was pacing up and down, they  
perished in large number. (The elder stepped on them  
when pacing up and down, most of them died.)*

Antevāsikā therassa caṅkamanatṭhānam kālasseva  
na sammajjimsu.

*The attendant of the elder did not sweep the  
walking-path early.*

Itare bhikkhū “therassa vasanatṭhānam  
passissāmā”ti āgantvā caṅkamane matapāṇake disvā  
“ko imasmim caṅkamatī”ti pucchimsu.

*Other monks intending, “We will see the  
residence of the elder.” Coming and seeing dead  
insects on the walking-path, they asked, “Who walks  
here?”*

“Amhākaṃ upajjhāyo, bhante”ti.

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*“Venerable sir, it was our preceptor.”*

Te ujjhāyimsu “passathāvuso, samaṇassa kammaṃ, sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni cakkhuvikalakāle ‘caṅkamāmī’ti ettake pāṇake māresi ‘atthaṃ karissāmī’ti anattaṃ karotī”ti.

*They reproached, “Friend, see the action of a monk. When he had good eyesight, lying down, sleeping, without doing anything; when he lost his eyesight, (intending,) ‘I will do walking meditation,’ he made these insects dead. Thinking, ‘I will do beneficial thing,’ he does unbeneficial thing.”*

Atha kho te gantvā tathāgatassa ārocesuṃ,

*Then, approaching (the Buddha), they informed it to the Buddha.*

“bhante, cakkhupālatthero ‘caṅkamāmī’ti bahū pāṇake māresī”ti.

*“Venerable sir, the elder Cakkhupāla, intending ‘I will do walking meditation,’ made many insects dead.*

“Kiṃ pana so tumhehi mārento diṭṭho”ti?

“How is it? Did you see him killing?”

“Na diṭṭho, bhante”ti.

*“Venerable sir, we did not.”*

“Yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati.



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*“As you did not see him (killing), so also he did not see those insects.”*

Khīṇāsavānaṃ maraṇacetanā nāma natthi,  
bhikkhave”ti.

*“Monks, indeed, there is no intentional killing in an arahant.”*

“Bhante, arahattassa upanissaye sati kasmā andho jāto”ti?

“Venerable sir, having a powerful condition to become an arahant, why is he blind?”

“Attano katakammavasena, bhikkhave”ti.

*“Monks, it is by the power of his past kamma.”*

“Kiṃ pana, bhante, tena kata”nti?

*“Venerable sir, what misdeed was done by him?”*

Tena hi, bhikkhave, suṇātha –

*“Monks, if that so, listen.”*

Atīte bārāṇasiyaṃ kāsirañṇe rajjaṃ kārente eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubbalaṃ itthiṃ disvā pucchi – “kiṃ te aphāsuka”nti?

*In the past, when king Kāsi reigned Bārāṇasī, a physician, going to the villages and towns, giving medical treatment, and seeing a woman with poor eyesight, asked, “What is your sickness?”*

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“Akkhīhi na passāmī”ti.

*“I can not see.” (I can not see with my eyes.)*

“Bhesajjaṃ te karissāmī”ti?

*“I will give you treatment.” (I will prescribe for you.)*

“Karoḥi, sāmī”ti.

*“Do so, my Lord.”*

“Kiṃ me dassasī”ti?

*“What will you give me?”*

“Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmī”ti.

*“If you can make my eyes well (as before), my children and I will be your slaves.”*

So “sādhū”ti bhesajjaṃ saṃvidahi, ekabhesajjeneva akkhīni pākatikāni ahesuṃ.

*He said, “Well.” He arranged the medicine. Her eyes became well as before with one dose.*

Sā cintesi – “ahametassa saputtadhītā dāsī bhavissāmī”ti paṭijāniṃ, “na kho pana maṃ saṇhena sammācārena samudācarissati, vañcessāmi na”nti.

*I have promised thus. “I will be his slave together with my children.” She thought, “He will not treat me with kindness. I will cheat him.”*

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Sā vejjenāgantvā “kīdisaṃ, bhadde”ti puṭṭhā  
 “pubbe me akkhīni thokaṃ rujjimsu, idāni pana  
 atirekataraṃ rujjantī”ti āha.

*When the physician came and asked, “How is  
 Madane?” She answered, “My eyes are a little  
 painful before. Now they are more painful.”*

Vejjo “ayaṃ maṃ vañcetaṃ kiñci adātukāmā,  
*The physician thought, “This lady, cheating me,  
 does not wish to give anything.*

na me etāya dinnāya bhatiyā attho,  
*It is no use getting the fee given by her.*  
 idāneva naṃ andhaṃ karissāmī”ti cintetvā gehaṃ  
 gantvā bhariyāya etamatthaṃ ācikkhi. Sā tuṇhī ahosi.

*Thinking, “Now I will make her blind,” going  
 back home, he inform the matter to his wife. She kept  
 silent.*

So ekaṃ bhesajjaṃ yojetvā tassā santikaṃ gantvā  
 “bhadde, imaṃ bhesajjaṃ añjehī”ti añjāpesi.

*Mixing a kind of medicine and coming back to  
 her, he let her apply (the ointment) saying, “Madane,  
 apply this ointment.”*

Athassā dve akkhīni dīpasikhā viya vijjhāyimsu.  
 So vejjo cakkhupālo ahosi.

*Her two eyes went out like the flame of a lamp.  
 That physician was Cakkhupāla.*

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Bhikkhave, tadā mama puttena katakammaṃ  
pacchato pacchato anubandhi.

*Monks, from that time on, the past action done by  
my son followed him everywhere (in every life).*

Pāpakammañhi nāmetaṃ dhuraṃ vahato  
balibaddassa padaṃ cakkaṃ viya anugacchatī-ti

*As if the wheel follows the foot of bull that draws  
the cart, the (result of) evil action follows the evildoer.*

idaṃ vatthuṃ kathetvā anusandhiṃ ghaṭetvā  
patiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanto  
viya dhammarājā imaṃ gāthamāha –

*Retelling this story and connecting with its  
conclusion, the king of Dhamma uttered this stanza as  
if the righteous king seals the edict with royal seal  
after fixing it with clay (sealing wax).*

**“Manopubbaṅgamā dhammā, manoseṭṭhā  
manomayā;**

**Manasā ce paduṭṭhena, bhāsati vā karoti vā;  
Tato naṃ dukkhamanveti, cakkaṃva vahato  
pada”nti.**

*All metal phenomena have mind as their  
forerunner; they have mind as their chief; they are  
mind-made. If one speaks or acts with an evil mind*

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*“dukkha” follows him just as the wheel follows the hoof-prints of the ox that draws the cart.*

Tattha **manoti** kāmāvacarakusalādibhedam  
sabbampi catubhūmikacittam.

*In this stanza, **Mano** means all kinds of consciousness in the four existences consisting of wholesome sensual sphere etc...*

Imasmiṃ pana pade tadā tassa vejassa  
uppannacittavasena niyamiamānam  
vavatthāpiyamānam paricchijjiamānam  
domanassasahagatam paṭighasampayuttacittameva  
labbhati.

*In this word (mano pubbaṅgamā), it is the mind that associates with grudge, arises together with anger, to be determined, defined, and limited as the physician’s mind arising at that (actual) time.*

**Pubbaṅgamā**ti tena paṭhamagāminā hutvā  
samannāgatā.

*Pubbaṅgamā means arising first and being endowed with.*

**Dhammā**ti guṇa-desanā-pariyatti-nissatta-  
nijjīvasena cattāro dhammā nāma.

*Dhamma means quality, doctrine, learning, no-being, no-living thing. These four are called Dhamma.*

Tesu –

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*Amongst the four,*

“Na hi dhammo adhammo ca, ubho samavipākino;  
Adhammo nirayaṃ neti, dhammo pāpeti suggati”nti.  
(theragā. 304; jā. 1.15.386) –

*Both of Dhamma and Adhamma does not have the  
same result. Adhamma leads to the hell. Dhamma  
leads to the good existence.*

Ayaṃ guṇadhammo nāma.

*This is called the quality of the Dhamma.*

“Dhammaṃ vo, bhikkhave, desessāmi  
ādikalyāṇa”nti (ma. ni. 3.420) ayaṃ desanādhhammo  
nāma.

*“Monks, I will preach the Dhamma good in the  
beginning for you.” This calls the doctrine as  
Dhamma.*

“Idha pana, bhikkhave, ekacce kulaputtā  
dhammaṃ pariyāpuṇanti suttaṃ geyya”nti (ma. ni.  
1.239) ayaṃ pariyattidhammo nāma.

*“In this teaching, some young men of a good  
family learn the Dhamma, Sutta, and Geyya  
(Stanza).” This is called learning Dhamma.*

“Tasmiṃ kho pana samaye dhammā honti,  
khandhā hontī”ti (dha. sa. 121) ayaṃ nissattadhammo  
nāma, nijjīvadhammotipi eso eva.

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*“When the dhamma arises, aggregate arises.”  
This means no-being. This is also no-living thing.*

Tesu imasmim̐ ṭhāne nissattaniijīvadhammo  
adhippeto.

*Amongst them, in this statement it means no-  
being and no living thing.*

So atthato tayo arūpino khandhā vedanākkhandho  
saññākkhandho saṅkhārakkhandhoti.

*That is three mental aggregates according to the  
sense: feeling aggregate, perception aggregate, and  
formation aggregate.*

Ete hi mano pubbaṅgamo etesanti  
**manopubbaṅgamā** nāma.

*They have mind as their forerunner. So they are  
called manopuggaṅgamā.*

Kathaṃ panetehi saddhiṃ ekavattuko  
ekārammaṇo apubbaṃ acarimaṃ ekakkhaṇe  
uppañjamāno mano pubbaṅgamo nāma hotīti?

*How does it have mind as forerunner if it arises  
together with mind depending on the same base,  
having the same object, neither arising earlier nor  
later, and arising at the same moment?*

Uppādapaccayaṭṭhena.

*Because it is the cause of arising,*

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Yathā hi bahūsu ekato gāmaghātādīni kammāni  
karontesu “ko etesaṃ pubbaṅgamo”ti vutte yo nesaṃ  
paccayo hoti, yaṃ nissāya te taṃ kammaṃ karonti, so  
datto vā mitto vā tesam pubbaṅgamoti vuccati,  
evaṃsampaadamidaṃ veditabbaṃ.

*As many people work together when plundering  
of a village etc... and asked, “Who is the leader  
amongst them.” It should be answered that he is the  
leader amongst them whoever causes to do the action  
and depends on him (anybody) Datta or Mitta they do  
it. This complete simile should be known.*

Iti uppādapaccayaṭṭhena mano pubbaṅgamo  
etesanti manopubbaṅgamā.

*Thus, mind is their forerunner because of the  
cause of arising. So they are manopubbaṅgamā.*

Na hi te mane anuppajjante uppajjitum sakkonti,  
*The mental factors can not arise if mind does not  
arise.*

mano pana ekaccesu cetasikesu anupajjantesupi  
uppajjatiyeva.

*But, mind can arise although some mental factors  
do not arise.*

Adhipativasena pana mano seṭṭho etesanti  
**manoseṭṭho.**

*They have mind as their chief. So, they are  
manoseṭṭho.*



\*\*\*\*\*

Yathā hi corādīnaṃ coraḷeṭṭhakādayo adhipatino  
seṭṭhā.

*As if chief of thieves etc... is (their) lord, chief,  
and foremost,*

Tathā tesampi mano adhipati manova seṭṭhā.

*Mind is their chief. Mind is their only lord.*

Yathā pana dāruādīhi nipphannāni tāni tāni  
bhaṇḍāni dārumayādīni nāma honti, tathā tepi manato  
nipphannattā **manomayā** nāma.

*Just as furnitures made of wood are called  
dārumaya, being produced by the mind, they are also  
called manomaya.*

**Paduṭṭhenā**ti āgantukehi abhiḷḷhādīhi dosehi  
paduṭṭhena.

*Paduṭṭhena means it is destroyed by impurity or  
stranger of covetousness.*

Pakatimano hi bhavaṅgacittaṃ, taṃ apaduṭṭhaṃ.

*The natural mind is life-continuum. It is not  
destroyed.*

Yathā hi pasannaṃ udakaṃ āgantukehi nīlādīhi  
upakkiliṭṭhaṃ nīlodakādibhedam hoti, na ca navaṃ  
udakaṃ, nāpi purimaṃ pasannaudakameva, tathā  
tampi āgantukehi abhiḷḷhādīhi dosehi paduṭṭhaṃ hoti,  
na ca navaṃ cittaṃ, nāpi purimaṃ  
bhavaṅgacittameva,

\*\*\*\*\*

*As clean water is impured by black etc... and is called black water, neither new water nor previous clean water, so too, the mind is destroyed by the impurity and stranger of covetousness etc... neither new mind nor previous life-continuum.*

tenāha bhagavā – “pabhassaramidaṃ, bhikkhave, cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭha”nti (a. ni. 1.49).

*So, the Blessed One said, “Monks! This mind is brilliant. That is defiled by the stranger and impurity of defilement.”*

Evam **manasā ce paduṭṭhena, bhāsati vā karoti vā** so bhāsamāno catubbidhaṃ vacīduccaritameva bhāsati,

*Thus, he speaks and acts with evil mind. When speaking, he speaks the four kinds of wrong speech.*

karonto tividhaṃ kāyaduccaritameva karoti,

*when acting, he does three kinds of wrong actions.*

abhāsanto akaronto tāya abhijjhādīhi paduṭṭhamānasatāya tividhaṃ manoduccaritaṃ pūreti.

*Having the mind destroyed the covetousness etc., he fulfils three kinds of mental wrong actions when not speaking and acting.*

Evamassa dasa akusalakammaphathā pāripūriṃ gacchanti.

\*\*\*\*\*

*Thus ten ways of kamma are fulfilled.*

**Tato naṃ dukkhamanvetīti** tato  
tividhaduccaritato taṃ puggalaṃ dukkhaṃ anveti,

*Tato naṃ dukkhamanveti means the suffering follows that person because of three kinds of wrong action.*

duccaritānubhāvena catūsu apāyesu, manussesu  
vā tamattabhāvaṃ gacchantam kāyavatthukampi  
itarampīti iminā pariyāyena kāyikacetasiṃ  
vipākadukkhaṃ anugacchati.

*By the power of the wrong action, the bodily and mental suffering which are based on body and others, follows him being born in four woeful states or as an inferior person in human-realm.*

Yathā kiṃ?

*Like what?*

**Cakkaṃva vahato padanti** dhure yuttassa  
dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya.

*Cakkaṃva vahato padaṃ means as if the wheel follows the bull that is yoked or drawing the burden.*

Yathā hi so ekampi divasaṃ dvepi pañcapi dasapi  
aḍḍhamāsaṃpi māsampi vahanto cakkaṃ nivattetaṃ  
jahitaṃ na sakkoti, atha khvassa purato  
abhikkamantassa yugaṃ gīvaṃ bādhati, pacchato  
paṭikkamantassa cakkaṃ ūrumaṃsaṃ paṭihanati.

\*\*\*\*\*

*Just as it can neither desist nor abandon  
although it has been carrying the wheels (of the cart)  
for one day, two days, five days, ten days, half month,  
one month; in reality, when going forwards, the yoke  
harms hits neck; and when going backwards, the  
wheel injures its flesh of the thigh,*

Imehi dvīhi ākārehi bādhantaṃ cakkamaṃ tassa  
padānupadikaṃ hoti;

*Harming in those two ways, the wheel follows the  
foot-step of the bull.*

tatheva manasā paduṭṭhena tīṇi duccharitāni  
pūretvā ṭhitaṃ puggalaṃ nirayādīsu tattha tattha  
gatagataṭṭhāne duccharitamūlakaṃ kāyikampi  
cetasikampi dukkhamanubandhatīti.

*Similarly, bodily and mental suffering produced  
by the wrong action follows the person – who abides  
fulfilling the three kinds of wrong action – in the hell  
or wherever he is reborn.*

Gāthāpariyosāne tiṃsasahassā bhikkhū saha  
paṭisambhidāhi arahattaṃ pāpuṇṇsu.

*At the end of this stanza, thirty thousands of  
monks attained arahantship together with analytical  
knowledges.*

Sampattaparisāyapi desanā sātthikā saphalā  
ahosīti.

\*\*\*\*\*

*The discourse was also profitable and beneficial for the audience who attended.*

Cakkhupālattheravatthu paṭhamam

*This is the Story of Cakkhupāla, the First One.*

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## Kinds of Definition

1. Ulliṅga – with iti;
2. Vutti – without iti;
3. Sambandha – relation;

*There can be combination of the first and the third; the second and the third.*

Linking, noun (pronoun), syntax (inflection), compound, and non-declension have two kinds of definitions: word and meaning.

*The definition of word can describe what kinds of noun etc...*

*The definition of meaning can describe the definite meaning what exactly the noun is etc...*

Derivative and secondary derivative noun have four kinds of definitions: word (root), meaning of word, suffix, and meaning of suffix.

Verb has four kinds of definition: root, meaning of root, inflection, and the meaning of inflection.

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*See carefully: what is the replacement of word, inflection, root, and suffix.*

There are also many other kinds of definition:

- (1) Abhideyyatta or Sarūpattha – analysis or listing out,
- (2) Nitattha – direct meaning,
- (3) Neyyattha – indirectly meaning,
- (4) Pakatyattha – the meaning of origin or the root,
- (5) Paccayattha – the meaning of the suffix,
- (6) Saddattha – the meaning according to grammar or morphological definition (also Abhidheyyattha),
- (7) Bhāvattha – the meaning according to nature or context,,
- (8) Sabhāvattha – the meaning according to the nature,

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### **The Story of Sumanādevī**

Sāvattiyaṃ anāthapiṇḍikassa nāma seṭṭhino  
dhītā sumanadevī nāna ahosi.

Sā sakadāgāmiphalaṃ patvā kumārikāva hutvā  
gilānā ahosi.

\*\*\*\*\*

Sā maraṇakāle pitaraṃ datṭhukāmā hutvā  
pakkosāpesi. Seṭṭhi āgantvā āha –

“Kiṃ samma sumane?”

“Kiṃ tāta kaniṭṭhabhātikā?”ti.

“Vilapasi amma?”ti.

“Na vilapāmi kaniṭṭhabhātika.”

“Bhāyasi amma?”

“Na bhāyāmi kaniṭṭhabhātika.”

Ettakaṃ vatvā kāla-makāsi.

Seṭṭhi dhītu sarirakiccaṃ katvā rodanto satthu  
santikāṃ āgantvā eta-matthaṃ ārocesi. Atha naṃ  
bhagavā āha –

“Na te gahapati dhītā vilapati. Kaniṭṭhattāyeva  
kaniṭṭhabhātikāti taṃ ālapati. Tvaṃ hi sotāpanno.  
Tava dhītā pana sakadāgāminī”ti.

“Evaṃ bhante?”

“Evaṃ gahapati.”

“Idāni kuhiṃ nibbattā, bhante?”

“Tusitābhavane gahapati.”

“Bhante! Mama dhītā idha ñātakānaṃ antare  
nandamānā vcaritvā ito gantvāpi nandanaṭṭhāneyeva  
nibbattā.”

“Āma gahapati appamattā nāma gahaṭṭhā vā  
pabbajitā vā idha loke ca paraloke ca nandantiyeva.”

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“Idha nandati pecca nandati,  
Katapuñño ubhayattha nandati;  
Puññaṃ me katanti nandati,  
Bhiyyo nandati suggaṭṭi gato’’ti.

Tattha **idhā**ti idha loke kammanandanena  
nandati.

**Peccā**ti paraloke vipākanandanena nandati.

**Katapuñño**ti nānappakārassa puññaṃ kattā.

**Ubhayatthā**ti idha ‘‘kataṃ me kusalaṃ, akataṃ  
me pāpa’’nti nandati, parattha vipākaṃ anubhavanto  
nandati.

**Puññaṃ** meṭi idha nandanto pana ‘‘puññaṃ me  
kata’’nti somanassamatteneva kammanandaṃ  
upādāya nandati.

**Bhiyyo**ti vipākanandanena pana suggaṭṭi gato  
sattapaññāsavassakoṭṭiyo saṭṭhivassasatasahassāni  
dibbasampattiṃ anubhavanto tusitapure ativiya  
nandatīti.

Gāthāpariyosāne bahū sotāpannādayo ahesuṃ.  
Mahājanassa sātthikā dhammadesanā jātāti.